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"Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." DOCTRINE AND COVENANTS 93: 38.

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ANTEMORTAL SCENES AND MORTAL EXPERIENCES*

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OF THE COUNCIL OF THE TWELVE

APROPOS OF EASTER DAY: "We stand for an individual testimony of the divinity of Jesus Christ." The adoption by the Mutual Improvement Associations of this their latest slogan was most opportune; for it comes at a time when the question of Christ's divinity is being widely agitated. Someone has wittily said that the automobile is fast resolving the human race into two great classes—the quick and the dead. Even so, though in quite another way, the controversy over the divinity or non-divinity of Jesus of Nazareth is dividing the Christian world into two opposing militant camps—the Fundamentalists and Modernists, so-called.

FUNDAMENTALISTS VS. MODERNISTS

The Fundamentalists, with whom I class myself and all Latter-day Saints, in a general way, are those who adhere to the old and established belief that Jesus Christ was the very Son of God, born of a virgin mother; that He was the author of the resurrection, the giver of eternal life, and withal a worker of miracles. We verily believe that He walked upon water, turned water into wine, healed the sick, cast out devils, gave sight to the blind, caused the lame to walk, and did many other mighty and marvelous works, all by virtue of the divine power within Him.

The Modernists, who regard themselves as advanced thinkers,

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as the intellectually "quick", while their opponents are the spiritually "dead", look upon Jesus as a good and great man, the wisest and noblest teacher that the world has ever known. But they scout the idea of His being a miracle-worker, or the author and giver of eternal life. They do not positively deny that He could have worked a miracle, had He been so minded; they are simply not convinced that He could or did. This I believe is a fair statement of their position.

Many years ago, when I was a ward bishop in this city, a Primary Association conference was held one Sunday evening in the ward chapel. One of the sisters, gathering the little tots around her on the stand, told them the story of Jesus feeding the multitude in the miraculous manner set forth in the New Testament. Going home that night, one of the mothers, anxious to impress the lesson upon the mind of her little son, asked him certain questions concerning it. "What did Sister Blank tell us this evening?" The boy replied: "She told us how the Saviour fed the people." "How many people?" "Five thousand." "And what did He feed them with?" "Five loaves of bread and two fishes." "Well, now," said the mother, "how do you suppose He could do that?" The little fellow mused a moment and then blurted out: "Well, I don't believe those in the middle got any."

He was a Modernist. He did not believe in miracles. He did not realise that it was by divine power that this marvelous deed was done. His child mind could not allow for the difference—the vast difference between the omnipotence of Almighty God and the puny strength of mortal man. And that's the trouble with many grown up children at the present time.

They who doubt the divinity of Jesus Christ can hardly be expected to believe in the wonderful works wrought by Him. But they who accept Him as the Son of God can accept His miracles also, the problem resolving itself into a simple question of cause and effect.

"NATURAL SUPERNATURALISM"

Men say that they do not believe in miracles because they are contrary to the laws of nature. "What are the laws of Nature?" asks Carlyle, and answers his own question thus:

To me perhaps the rising of one from the dead were no violation of these laws, but a confirmation, if some far deeper law, now first penetrated into, and by spiritual force, as all the rest have been, were brought to bear on us with its material force.

"But is it not the deepest law of Nature that she be constant?" cries an illuminated class. "Is not the machine of the universe fixed to move by unalterable rules?" Probable enough, good friends . . . And now of you, too, I make the old inquiry: What those same unalterable rules, forming the complete statute book of Nature, may possibly be?

"They stand written in our works of science" say you; "in the ac-

cumulated record of man's experience." Was man with his experience present at the creation, then, to see how it all went on? Have any deepest scientific individuals yet dived down to the foundations of the universe, and gauged everything there? Did the Maker take them into His counsel, that they read His ground-plan of the incomprehensible All, and can say, "This stands marked therein, and no more than this?" Alas, not in any wise! . . .

To the minnow, every cranny and pebble and quality and accident of its little native creek may have become familiar; but does the minnow understand the ocean tides and periodic currents, the trade winds and monsoons and moon's eclipses, by all of which the condition of its little creek is regulated, and may from time to time (unmiraculously enough) be quite upset and reversed? Such a minnow is man; his creek this planet earth; his ocean the immeasurable All; his monsoons and periodic currents the mysterious force of Providence through aeons of aeons.—*Sartor Resartus.*

MIRACLES, THE FRUITS OF FAITH

I need but add to this masterly philosophic defense, that it were indeed a pitiful begging of the question for any one to say: Because I cannot do a certain thing, therefore it cannot be done; I cannot work a miracle, consequently no miracle was ever wrought. Miracles are the fruits of faith. Nobody claims that unbelief can perform them.

Time will not permit me to pursue this subject further, nor is it necessary that I should do so. Before sitting down, however, I would like to touch upon another topic, suggested by Carlyle's pointed question: "Was man present at the Creation?"

WHEN MORNING STARS SANG TOGETHER

A similar question was once put to a righteous man named Job, whom God answered "out of the whirlwind", saying: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . When the morning stars sang together, and all the sons of God shouted for joy?"—Job 38: 1-7.

Job does not seem to have answered the question. Perhaps he did not have sufficient "understanding", and, unlike the "illuminated class" mentioned, would not assume to know what he did not know. But another righteous man named Abraham, who lived four centuries before the time of Job, had virtually answered that question; and his answer slept for two thousand years in the wrappings of a mummy in the catacombs of Egypt, awaiting the hour when Joseph Smith would give to the world his translation of the Book of Abraham. Therein the Father of the Faithful says:

ABRAHAM AND PRE-EXISTENCE

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever.—Abraham 3: 22-26.

How majestic! How sublime! And how wonderfully comprehensive! Surely the Book of Abraham bears testimony to its own divine origin. The sublimity of its doctrines and the spirit accompanying them are proof positive that they came right down from heaven.

BISHOP SPALDING AND THE SPEAKER

I bear in mind a conversation that I had with the late Bishop Franklin S. Spalding, of the Episcopal Church, whose untimely accidental death some years ago we all deeply deplored. He had attacked the Book of Abraham in a published commentary, and was answered by a number of our brethren through the press. Soon afterwards I met the Bishop, with whom I was quite well acquainted, and he said to me: "Why have *you* not answered me?" "I have" was my reply; "I have been answering you all over the country, but it hasn't gotten into the papers." "Oh, indeed, and what have you been saying?" he inquired. "I have been saying this:

"Truth is truth, wher'er 'tis found,
On Christian or on heathen ground."

"And whether it be taken from an ancient hill in North America, as was the Book of Mormon, or from the catacombs of Egypt, as was the Book of Abraham, if it's true, it's true, no matter who translated it, or how many supposed flaws appear in the translation. The character of the content and the spirit that goes along with it determine better than all else its truth, its authenticity. We know Shakespeare's writings by the very sound of them—they have the Shakespearean ring. Literary experts can tell the difference between those writings and all others. We recognise Milton's poetry by the Miltonic ring; the poetry of Byron and Tennyson by the Byronic or Tennysonian ring. Then, if God speaks, why should it not have a Godlike ring, something

that no man can counterfeit, nor any but a spiritual expert fully appreciate?"

Bishop Spalding agreed with me. Not as to the Book of Abraham, but as to the best way of testing any book. "I am one with you," he said, "in the belief that the highest evidence of the truth of any work is the spirit that it breathes and the wisdom that it inculcates." "Then," said I, "this Book of Abraham needs no defense from me, nor from anyone else. It speaks for itself; it defends itself. By the majesty of its language, by the sublimity of its teachings and by the spirit that permeates them, it proclaims itself divine."

A GRAMMATICAL ERROR

Prior to that time I had a conversation with another would-be censor of our sacred books. He accosted me on the street with the question: "Bishop Whitney, do you believe the Book of Mormon to be the word of God?" "I certainly do," said I. "Well, can't God speak grammatically?" "Of course He can." "Then why was this grammatical error left in the Book of Mormon?"—and he quoted it. "Do you really want to know?" "Yes," he said. "Well, I think that was left there just to keep you out of the Church."

He seemed surprised: "Doesn't God want me in His Church?" "No," I said; "He only wants honest seekers after truth; and, if you think more of a grammatical error than you do of your soul's salvation, you are not fit for the kingdom of heaven, and the Lord doesn't want you."

He was astonished. It was something he hadn't thought of. He felt very much as Goliath did when the stone sank into his forehead—such a thing had never entered his head before.

THE CREATION TWO-FOLD

Back now to the Book of Abraham: "And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth."

The creation was two-fold, firstly, spiritual; secondly, temporal. All divine creations have a spirit, even the trees and the flowers. In other words, they are souls, spirit and body combined. A learned man who was a chemist set himself to the task of making a grain of wheat, in imitation of one produced by the God of nature. Taking such a grain, he separated it into its component parts, finding that there was so much lime, so much silica, so much of this element and that, in its composition. Then, taking just such proportions of each element, he brought them together by his chemical skill and created a grain of wheat, so exactly similar to the natural grain that the eye could not detect the difference. But there was a difference—a vast difference. He planted the

two grains, and the one that God made sprang up, while the one that man made stayed down. God's wheat grain had a spirit, the other had none.

"There is a spirit in man: and the inspiration of the Almighty giveth them understanding." There is a spirit in all our Father's creations. They were made "for a wise and glorious purpose", and will be perpetuated in the great hereafter. The poet Byron, in a cynical epitaph on the monument of his favourite dog, wrote: "Denied in heaven the soul he held on earth." But "Mormonism" teaches no such doctrine. Joseph Smith declared that not only the human race, but the lower orders of the animal creation were designed for eternal felicity. And John the Revelator teaches the same doctrine in the sublime symbolism of the Apocalypse.

PURPOSES OF EARTH LIFE

This earth was created, not out of nothing, as antiquated theology asserts, but out of eternal spirit and eternal element; and it is but one of millions like it that have been created, peopled and redeemed by the same All-wise God, who has placed His children here, primarily to give their spirits bodies, that they might become souls, capable of endless increase and advancement; also that it might be seen whether they would do all that the Lord requires at their hands.

We are here for education and development, through joy and sorrow, through smiles and tears, through pleasure and pain, bitter and sweet, light and darkness, enduring the vicissitudes and contrasts of mortal life, that we may become wise and gain a glorious experience. And if we now walk by faith, as we once walked by sight, and keep this second estate as we kept the first, or spirit estate (and were "added upon" for so doing), we shall reap the promised reward and "have glory added upon our heads forever and ever."

CARLYLE ANSWERED

Yes, Carlyle, man *was* present at the creation—but not with his mortal experience, nor yet with his mortal blindness. With clear, unclouded vision we looked on while the foundations of the earth were laid; and it was because we could see past the gloom to the glory that lay beyond, that "the morning stars sang together, and all the sons of God shouted for joy."

THE GENESIS OF EVERY SOUL lies back in the eternity past, beyond the horizon of our full comprehension; and what we call a beginning is as truly a consummation and an ending, just as mortal birth is at once the commencement of earth life and the termination of the stage of antemortal existence.—J. E. T.

LINE UPON LINE, PRECEPT UPON PRECEPT*

DR. FREDERICK J. PACK

PROFESSOR OF GEOLOGY IN THE UNIVERSITY OF UTAH

THERE ARE in the world to-day many hundred religious organisations, each of which claims some particular characteristic. In general, however, they are very much alike. The Church of Jesus Christ of Latter-day Saints on the contrary is in many respects vastly different from other Christian organisations.

In the time allotted to me I will attempt to point out a few of the characteristic features of so-called "Mormonism."

At the outset may I call attention to the fact that when the young man Joseph Smith first appealed to the Lord for information he had no conception of what the outgrowth of that appeal would be. At the time of his first prayer he had not reached his fifteenth year of age. His mind had been confused relative to matters of religion, and, moreover, those who professed Christianity were they who had confused him. Joseph Smith determined to inquire of the Lord concerning the matter, for he had read the scriptural statement to the effect that if anyone lacks wisdom let him ask of God and it shall be given liberally.

The outcome of Joseph Smith's first appeal to Almighty God has revolutionized, at least in certain circles, the whole line of Christian thought. This young man went into the woods near his father's home, knelt humbly upon the ground and asked Deity for information. Doubtless much to the surprise of this young man, there appeared before him in person two heavenly beings, one of whom addressed Joseph and designated the other as His Beloved Son. These two individuals were God the Father, and the resurrected Redeemer. The Christian world was not prepared to accept the announcement of Joseph Smith, primarily because it had been decided by the wisdom of men that God is not a personage.

DEITY AND PRAYER

I sat at a dinner table a short time ago with a Christian gentleman who confessed belief in God and in the desirability of prayer. He explained to me that God is a kind of ethereal substance that pervades the universe. He is the power that holds the solar and the stellar systems in place. He is the energy that causes the grasses to grow and the rains to fall—an indefinite, intangible something that drives the universe. My friend stated that although he believes in prayer and resorts to it, yet he does not

(*Continued on page 425*)

*Address delivered in the Tabernacle, Salt Lake City, Utah, Sunday, May 23, 1926.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 8, 1926

EDITORIAL

FEAR OR LOVE?

THE BOOK *Ecclesiastes* comprises reflections on some of the deepest problems of life, as they present themselves to the thoughtful observer. The conclusions of the writer of this masterful collection of thoughts are summarized in the last five verses (12: 9-14) and the pith of this epilogue is the thirteenth verse, which reads: *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.*

In like manner *The Proverbs* embrace divers moral sayings and practical truths, many of which do not rise above the plane of worldly wisdom; but throughout it is taken for granted that "the fear of God" is the beginning of wisdom." To most people this "fear of God" means an apprehension of incurring His wrath and a solicitude to avoid such; to some, it connotes an awful reverence felt toward a Supreme Being.

At times it is necessary for God to teach men to obey Him by implanting fear in their hearts. Consider the time when the Decalogue was thundered from Sinai midst fire and earth-trembling:

> And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.
>
> And they said unto Moses, Speak thou with us, and we will hear, but let not God speak with us, lest we die.
>
> And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.—Exodus 20: 18-20.

Couple this occasion with the emancipation of Israel from the midst of the plague-scourged and fearful Egyptians, or, the withdrawal of the wrath of God when fear prompted the wicked Ninevites to repent.

Living under the Mosaic code the Israelites kept uppermost in their minds the fear of God. The law of carnal commandments was given to the House of Israel originally because they could not receive and live by the fuller light of the Gospel; hence they were suffered to endure a chastening period preparatory to the Gospel's establishment anew. Paul speaks of this in his epistle to the Galatians, saying:

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

For ye are all the children of God by faith in Christ Jesus.

This faith that Paul speaks of, vivified and vitalized, teaches men to know and understand the commandments of Deity.

The memorable quotation from the lips of Jesus of Nazareth, *If ye love me, keep my commandments*, supersedes in spirit the adage of the law, *Fear God, and keep his commandments.* How much gentler, how much more compassionate this phraseology of the Saviour's than the stern decree to Israel of old. If one really loves the Lord, he will have no need to fear Him in the sense of feeling terror; for whole-souled love toward God or man stimulates faith, repentance and obedience. Furthermore, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father." Again, "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Now, there are definite and authoritative orders and divine injunctions to obey to insure the approbation of our Master and full salvation for ourselves. These comprise the principles and ordinances of His Gospel, and must be unreservedly complied with before we can tread the path to perfection. The word of the Lord recorded in latter-day Scripture fittingly and forcefully illustrates this:

Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven.

But it is they who do not fear me, neither keep my commandments but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil—yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.—Doctrine and Covenants 10: 55-56.

JAMES K. KNUDSON

LINE UPON LINE, PRECEPT UPON PRECEPT

(*Concluded from page 423*)

expect that his prayers will be answered. The good derived from petitioning Deity comes to the individual through the act of humiliating himself.

In bold contrast with this conception, which is altogether a common one, let me call attention to the outstanding meaning of the appearance of God the Father and His Son Jesus Christ to Joseph Smith. This revelation reaffirms the fact, plainly outlined

in the Holy Scriptures, that you and I are made in the bodily fashion of the Father; that He is not a substance devoid of form, but rather that He is the very Eternal Father, and that we are His children, His offspring. Some people have argued that this conception disparages God. Quite to the contrary, it makes of Him an individual who is capable of hearing our prayers, of listening to our petitions, and in turn of responding in wisdom to our appeals.

THROUGH RIGHT LIVING

It makes of man the son of God, the child of the Father. It inspires him with the possibilities of the future through right living, for he sees in the fact that he is the offspring of the Maker something concerning his capabilities and the outcome of the exercise of his own initiative. He thinks of the commandments of the Father, not in terms of dogmatic demands designed merely to satisfy the one who gave them, but on the contrary, he sees in them the expression of a Father's wisdom toward His children; he recognises in them only that which is necessary for his own salvation. Moreover, he regards himself much as if he were an earthly traveler on his way toward some desired goal, and he understands that he will reach that goal just in proportion to his faithfulness.

The Latter-day Saints, it may be well to point out, do not think of themselves as being saved from sin except as they themselves through divine guidance overcome that which is evil. They see afar off, however, the possibilities of almost endless attainment.

Science has come to regard the human mind as the greatest thing in the world. At one time we thought of natural law as being the dominant factor of the universe, but of late we have learned that the human mind may compel the laws of nature to do its bidding. In fact the degree of a man's intelligence may be judged very largely by his ability to control natural law.

A few moments before the time set for this meeting, I stepped into an automobile at my door, and then with but little effort on my part I reached this place. I came here because the mind of man had brought iron from the mines, wood and rubber from the forests, and petroleum from the fields and united them in such form and proportions that I could compel them to obey my will. We have witnessed within the last fortnight one of the miracles of the ages—flying over the top of the world in a machine designed by the brain of man. We are free just in proportion as we overcome and as we dominate the forces.

DEATH NO BARRIER

The Latter-day Saints do not regard death as a barrier to future progress. We think of it merely as a change, beyond which we continue our experience. When we contemplate that

which can be learned during the lifetime of a human being, when we double the term or raise it to a thousand or a million years, we become dazzled with the possible attainments of the average human being. Thus the appearance of the Father and His Son Jesus Christ to Joseph Smith reaffirmed the ancient revelation that we are God's actual children, and that through our faithfulness we may eventually partake of His glory.

Perhaps another outstanding characteristic of the "Mormon" people is their belief in continuous revelation. Most Christian organisations, however, disclaim belief in this doctrine and insist that the "canon of Scripture" is full. When the last book now contained within the Holy Bible was written, according to this view, the heavens were sealed, as nothing more was necessary for the salvation of man. In my judgment, however, this attitude is wholly untenable, since it is impossible to provide an individual at any one time with all of the information required for his present and future betterment. May I illustrate?

TEACHER AND CHILD

A child of the proper age is brought to his instructor for his first lesson, say, in physical geography. The teacher probably has in mind the desirability of conveying to her pupil the fact that the earth is spherical in form. She provides herself with a large globe, or ball, preferably the former. She points out to the child that the earth is exceedingly large, so large, in fact, that in comparison a human being is scarcely as big as a minute dust particle on the surface of the spherical object used for the demonstration. She makes as clear as she can that because of the great size of the earth it appears to be flat, while in reality it is spherical. Then the good teacher stops. It would be worse than useless to go on, for she has already given the pupil all that he can comprehend. At a future date the child again returns and another lesson is given. This time the child is told that the earth is flattened at the poles, and not, after all, a perfect sphere.

No denial, mark you, has been made of anything that has gone before; merely additional material has been supplied. The child is not prepared, even now, to be told why the earth is flattened at the poles. This information must be reserved until he has assimilated all that has been given him, and until he has reached a higher plane of intelligence.

When the child is brought back, say for the third time, he is prepared to learn something concerning the reasons for this flattening. He is told that there are two dominant forces in all rotating spheres, called centrifugal forces and centripetal forces, and that their interaction brings about a flattening at the poles. This information is given to him in sufficient detail, if he is careful and attentive, that he is able to understand why the poles are flattened.

THE WISE TEACHER

Again he comes back, and he learns that continental masses protrude from the water, and that oceanic basins are depressed beneath it. He studies on the one hand, topography and, on the other hand, oceanography. Still later he returns, and he desires to know why there are elevations and why there are depressions. He has come to be a man now, and he studies the laws of isostasy and isostatic readjustments.

Now I ask you, my friends, why didn't the teacher tell him all she knew when the child first came? The answer, of course, is this: The teacher was wise; she was acquainted with the capabilities and limitations of the individual before her. She knew that his comprehension was limited, and that she must not attempt to go beyond it, and that she could lead him from the simple to the complex only by a graded series of explanations.

The Christian world asks us to believe that Deity has given final and complete instructions to man and that man is capable of understanding everything that is essential to his welfare. We are asked to believe that God has violated all known laws governing the transmission of thought from one brain to another. I fancy that candid, careful, prayerful examination of the "Mormon" doctrine of revelation can bring forth nothing but approval.

As yet, human beings are extremely ignorant with respect to the great realm of the things of God. We have scarcely learned the first letter of the alphabet. We have scarcely learned, to resort to my illustration, the first element taught by the teacher. God is our Father. He will guide us through; and in proportion as we learn and apply the truths that He has taught us, He will give us more, and lead us on and on into eternity.

THE CHURCH AND THE LAYMAN

A third point to which I wish to direct attention is the fact that all of the worthy male members of the "Mormon" Church, above the age of twelve years, hold the Priesthood. The Priesthood is the power and authority to officiate in the name of the Master. Some people have criticized us because it has been thought that by so widely distributing this power we have made it commonplace. In other church organisations that claim to have the priesthood, it is given only to a specific few. In such churches the pastor or the priest is virtually the only one who claims the right to officiate in the name of God. The average church of to-day is governed almost exclusively by a single individual. Where is the church, aside from the one whose services you are attending to-day, that calls upon the layman, the worthy layman, to come to the pulpit and teach the people?

I can think of a parallel between this organisation and the others. Antiquated universities, colleges and other places of

learning are provided essentially with a few men who do all the work. The students come in as listeners. There are no laboratories and no libraries, no places for physical activity. There are lecture halls in which one man is the outstanding and dominantly active individual.

ONLY BY SELF-EFFORT

In good schools, all of these features are changed, because we have recognised the fact that a human being can progress in intelligence only as he himself is active. Men of wealth would pay fortunes if, by some means, information of the desired kind could be automatically transferred to them, but, thanks be to the Master, we can learn only by means of self-effort. No man ever sat in a stadium and watched a football game and thereby learned how to play. No man ever listened to the great masters in music and art and learned how to perform. The Creator has provided only one way in which the human brain can continuously develop, and that one way, I reaffirm, is by means of personal activity.

I return to my statement relative to the average Christian church, where one man is the chief actor. "Mormonism" regards every one of its members as worthy of salvation and strives to give all of them something to do. Like the child with his lesson in geography, the churchman is not prepared for succeeding lessons until he has learned the preceding one. The "Mormon" Church has hundreds and thousands of men holding the Priesthood. These men are active; they are engaged in doing things essentially for two reasons, namely: That they themselves may be developed, and that they may be of value to their fellowmen.

Other organisations have been provided by the Church wherein women are no less active than men. The various organisations include the entire Church membership, from the child scarcely out of the cradle, to the old man ready for his reward. I cannot think of a church as doing its duty unless it provides activities for its people.

EACH AND ALL MAY KNOW

"Mormonism" holds out to its members the promise that as a result of right living, dutiful attendance to prayers, faith in God, each individual shall know for himself that the claims of this great organisation are true.

"Mormonism" to me is absolutely and unqualifiedly the plan of God for human salvation. God has convinced me to such an extent that I have no more doubt of the truthfulness of the claims of Joseph Smith than I have that the sun shines. You will find this same conviction burning in the hearts of all those who are faithfully devoting themselves to an understanding and to a living of the principles of "Mormonism."

Our message is not one of destruction. We love the people of

the world, whether they have joined with us or not, for we recognise them as our brothers and our sisters, the actual children of God. Therefore we pray that you will be happy in life, that you will be successful. We trust that you will be truthful and honest and moral, that you will keep the commandments of God, as fully as you understand them. We invite you to investigate in detail the claims of this great organisation, and we pray that God will bless you wherever you are, in the name of Jesus, the Master. Amen.

CHASTITY

ROBERT H. BRIGGS, Sheffield Conference

CHASTITY IS NATURAL, it is a condition fixed and determined by nature and belongs to a person's native qualities; it is not an assumed or foreign condition, but is regular and inherent, just as growth, motion, heat and strength are regular in nature. Conversely, unchastity is unnatural and is adopted by our own ways.

When a young man uses foul language we are justified in saying that he has learned it by his own efforts, or in accordance with his own free will; if his conduct is evil in thought, word, or deed, if he has fallen into many of the foolish lusts that lead men to destruction and perdition it is by his own choice. But let us observe this: man has the power within himself to withstand unchastity. The Lord has given us a valuable key to this power; "Resist the devil, and he will flee from you" (James 4: 7). So evil resisted is evil overcome.

"No unclean thing can inherit the kingdom of God." Unchastity is manifested in thought, desire and action. Evils have their origin in mental conceptions, which we call thoughts. Thoughts or conceptions come from impressions made upon the mind through the several senses; so it is important to register impressions of pure, holy character. The mind of an individual is somewhat comparable to a phonograph plate, which may record on its surface whatever is spoken; and this may again be repeated at the will of the operator of the reproducing instrument. That which is definitely impressed upon the mind remains, even though temporarily forgotten.

A chaste person is pure in morals, manners and conduct. Chastity prevents impure thoughts from arising in the mind to create desire; it controls desire and governs action. Chastity is always in harmony with the laws of growth and development. History tells that its greatest and most respected characters were chaste. The great Chinese philosopher and moralist, Confucius, taught purity in all things. He said: "Virtue is more to man than either fire or water, but I have never seen a man die from

treading the course of virtue." Nations and cities have fallen because of impurity and iniquity; consider the cases of Sodom and Gomorrah, Babylon, Rome, and others.

Direct commands from God in ancient and modern times enjoin chastity and purity of life. The Talmud says: "He who mixes with unclean things becomes unclean himself; he whose associations are pure becomes more holy each day." The Bible, the Book of Mormon, the Doctrine and Covenants teach chastity and purity. Joseph Smith taught that the only way to reach the presence of God and obtain perfect happiness is to keep unspotted from the sins to which the evil one invites mankind. "Blessed are the pure in heart, for they shall see God" taught the Saviour from the Mount. Chastity lifts us to a higher physical and spiritual growth; it brings us more in touch with the Holy Spirit. The wages of unchastity are servitude and death.

Look not to lust, but hope and trust
That you may strength be given—
Both night and day, at work or play—
To live the laws of heaven.
That in the hour of Satan's power,
Your faith will never fail,
But stronger grow as on you go
To realms beyond the veil.

FROM THE MISSION FIELD

Transfers—The following missionaries have been transferred from and to the Conferences specified: Elder Lynn Lay from London to Scottish; Elder Cecil B. Crane from London to Free State; Elder Marvin P. Thain from London to Liverpool; Elder Maurice R. Barnes from Manchester to London; Elder J. William Funk from Sheffield to Nottingham; Elder Virgil M. Groo from Liverpool to Scottish.

Arrivals and Assignments—The following missionaries arrived in Liverpool, June 26th, on the steamship *Montroyal*, and have been thus assigned:

For the British Mission—Henry R. Price, Mesa, Arizona, to the Manchester Conference; Harold W. England, Logan, Utah, to the Newcastle Conference.

For the Swiss-German Mission—Herman Ramseyer, Salt Lake City, Utah; Byron John Whipple, Lehi, Utah.

For the German-Austrian Mission—Wendell Gayle Allen, Hyrum, Utah; Edwin Oscar Johnson, Shelley, Idaho.

For the Netherlands Mission—Reed M. Black, Los Angeles, California; George Wayne Esplin, Cedar City, Utah.

Appointments—Elder Wilford L. Hansen as President of the Liverpool Conference in succession to President Virgil M. Groo, who has been transferred to Scotland for special service. Elder Landell S. Merrill as President of the Manchester Conference to succeed President Alvarus H. Parry, who has been honourably released.

Doings in the Conferences: *Leeds*—A farewell social was given in the Clayton Branch on June 16th in honour of Sister Martha Waddington and daughter Alice, who were about to leave for America. They sailed on June 25th.

London—The Mission President held a meeting with the Traveling Elders on June 21st. Encouraging reports were given of the missionary work in the Conference, and suggestions were adopted to stimulate greater efficiency in labour and a more comprehensive dissemination of the gospel message.

Liverpool—The Traveling Elders convened at Blackburn on June 26th. President James E. Talmage was in attendance and gave timely admonition and counsel for the development of the work in its many phases.

Manchester—The meeting room in the Hyde Branch was well filled on Sunday, June 27th; President James E. Talmage was in attendance and delivered the discourse of the evening. On the following day the Mission President met with the traveling missionaries of the Conference at Manchester. Gratifying reports were made of the work and travels of the Elders and many valuable instructions were given by the Mission President.

TEND TO YOUR OWN

Don't bother so much about somebody else,
Just think of your own little work.
If you only keep busy you'll not have the time
To notice how other folks shirk.
Do all that you can to bring cheer to the world
And overcome evil with good.
There's no need to fear or cherish regret,
When you've done just the best that you could.

Author Unknown.

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